

# Bhagwat Geeta, Class 152 – Chapter 11 Viśvarūpa Darshana Yogaha, Verses 51 to 55

Viśvarūpam is a mixture of positive and negative; As long as we are in the relative world, everything has an opposite. If Lord is Srishti kariyam, the same lord will also be laya karanam. Lord will give both punyam and pavam. We should see them as complementary and accept or reject them both. But immature mind only accepts positive aspect of creation. Mind is interested in accepting birth but not willing to reject negatives like death.

Arjuna was able to see everything in creation, but not able to accept the death of his friends and relatives. So he requests the Lord to withdraw dhivya chakshu. Krishna obliges and removes the dhivya chakshu from Arjuna. All of these are reported by Sanjaya.

Withdrawal of viśvarūpa means removal of dhivya chakshu. Dhivya chakshu is freedom from ahankara and mamakara. Ahankara and mamakara are obstacles to dhivya chakshu or divine vision. Withdrawal of dhivya chakshu is getting back ahankara and mamakara.

Verse 51

*Arjuna said – Oh Krishna! Seeing this pleasing human form of Yours, I have now become peaceful. I have come to normalcy.*

Arjuna looks upon Krishna as eka roopa bhakti. When aneka roopa bhakti is frightening, Aroopa Brahman will not appeal at all. It doesn't matter, we can confine to eka roopa bhakti.

Verse 52

*The Lord said – This form of Mine which you have seen is very*

*difficult to see Even gods are always craving for the vision of this form.*

Lord Krishna glorifies viśvarūpa darshanam. He says this darshanam is extremely difficult, and it is a glorious vision. Even gods regularly pray for this darshanam.

Verse 53

*Neither by the study of the Vedas, nor by austerity, nor by charity, nor by worship can I be seen in this form as you have seen Me.*

If viśvarūpa darshanam is a rare thing, what are the means of getting viśvarūpa darshanam. Lord Krishna gives the means in verses 53 and 54. The means given by Krishna is intense bhakti. Other sadhanas are important but will not lead to viśvarūpa darshanam, only bhakti alone will lead you to viśvarūpa darshanam. Other sadhanas mentioned are vedic scholarship, intense tapas or austerity and charity. These sadhanas will not give viśvarūpa darshanam. But this doesn't mean we should drop these sadhanas, only that they will not give viśvarūpa darshanam.

Verse 54

*Oh Arjuna! However, by undivided devotion I can be seen in this form known truly and merged into Oh Arjuna!*

Lord Krishna gives the means of viśvarūpa darshanam which is bhakti or intense love for the Lord.

Three levels of bhakti:

1. Arthaha and Artha: Devotion to lord for the benefit of worldly goals; Sakama bhakti. We use this sadhana as a means for worldly benefit. Purely commercial bhakti. Here god is a means to worldly benefit. This bhakti is better than no bhakti and this bhakti makes mind purer.

Worldly benefits have three defects:

1. They are mixed with painAthrupthi, we seek more and more

1. Bandha tatvam; binding nature.

- Mumukshu or Ananya bhakti where god is an end itself; god is both sadhana and sadhanam.
- jñāni: Look upon God as myself; god is neither the means nor destination but the god is the traveler; God is not sought but god is the very seeker himself. Lord is neither sadhanam or sathyam, but I myself. With this knowledge, the devotee becomes one with the Lord. The notion of division between jivatma and paramatta is removed and this is merger with Lord.

Verse 55

*He who does works for me, who is My devotee, who keeps Me as the supreme goal, who is free from attachment, and who is free from hatred towards all reaches Me. Oh Arjuna;*

This is a seed verse, which will be expanded in the next chapter. Bhakti is not a particular sadhana but it is the entire range of spiritual sadhana which will take one to moksha.

This is divided into three and Lord Krishna will divide them into five. The three levels of sadhana are:

1. Karma lakshana bhakti: Bhakti expressed in the form of karma yoga; Karma Yoga is impossible without devotion. Karma yoga involves two stages. In the first stage of karma yoga I am a kartha doing various actions which are converted to karma palam making me to karma boktha. Karma palam can be favorable and unfavorable.

As a kartha, I am dedicating all karma palam to the lord accepting them as Eeswara prasadam. Every experience in life is karma palam. Because of this, karma yoga becomes a form of bhakti.

2. Upasana roopa bhakti: Bhakti in the form of meditation or dhyānam. This is required because karma yoga is always an extroverted act. An extroverted mind can never realize God. The real god is not outside, is inside so an extroverted mind can never realize God. Here we visualize lord within ourselves.
3. jñāna lakshana bhakti: Study of scripture to discover the real nature of God. Study of scriptures is also a form of bhakti.

A person must practice these three forms or stages of bhakti. Lord Krishna elaborates the bhakti in the next chapter.

Krishna state first become a karma yogi. Accepting all results in life is karma yoga. Slowly convert goal as God himself. Don't lean on the world, lean on God. Graduate from world dependence to God dependence. Train saying all the time that my support is God. Gradually become a theevara mumukshu where moksha is the only goal. As you lean more and more on higher things, the attachment to other things will diminish. Freedom from raga dwesha means presence or absence of anything will not impact me. Developing Sādhana Catuṣṭaya Saṃpatti is our goal, Bhagavan will give other means like Guru etc. Develop viveka, develop vairāgyam and develop mumukshu and become a bhakta.